231
343 in bigger villages the house of a notable or a successful merchant.

251 Within easy reach of the village on the side facing the
343 fields are the *shoonas* or depôts for storing crops, together with offices and officials' houses, and the *ilzamiya* or compulsory school.

344 Now let us go inside the village. In a clean and access-
485 ible corner, better cared for than all the other houses, there may be sometimes a "rest-house" or *madyafa* of two or three rooms, kept by the *omda* for the use of Government officials and travellers. This building belongs either to the Irrigation Department or to the Ministry of the Interior. There are Government rest-houses in about 400 villages.

361 Let us penetrate to the heart of the little town. What
363 we have seen up to now has given us no idea of what to expect. All is dust and disorder. There is no plan or system, and not a single straight line. The only thing in common with a modern city is the congestion due to lack of building space. The alleys, strewn with dung and rubbish, are so narrow that three people cannot walk abreast; they are less than two yards wide. There is no hope of driving through, and hardly of riding through on donkey-back. However, in some places where there is more movement, the buildings are of necessity less crowded, as in front of the *omda's*
[346 house or the school, and in the business quarter, which
366] contains the little open shops of the tailor, the grocer, the potter, and the weaver, and, if the village is large enough, a café. There are many villages without a single shop, so that it is impossible to buy anything at all, except from an
[443] occasional pedlar. In some villages the system of barter is still in use, corn, for example, being exchanged for salt.

● 491 No main road ever goes through a village as in England
363 or France. The hamlet is a compact mass of buildings,
361 standing aside from the road, canal or river; wheeled vehicles cannot enter it. That is why so few foreigners, missionaries and, indeed, well-to-do Egyptians except the *'omda* and the *sarraf*, know anything of its inner life. To get a picture of
622 this, we must first describe the leading characters.
647 We have already met the *'omda* and the *sarraf*, who link the fellah to the Government, and the *nazir*, his link with the
443 landowner. Another connection with the civilised world is
563 provided by the *baqqal*, often a Greek, who performs the

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

61.

A Mother's Solicitude.

×539
[36] [491] In Middle and Lower Egypt, the villages are connected with one another by earthen dikes, which, during the time of the inundation, form the only communicating roads.

[625] The police are always at hand to imprison people. At roll-call, often, one or another of our workmen was announced as maḥbûs or "imprisoned".

Ma-lik betigri 'al-gusūr u-ḫēfe?
bagri 'ala waladi ḫadû eṭ-ṭēfe.

Why dost thou run so anxiously about on the dikes?
I seek my son, whom the patrol has caught!

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

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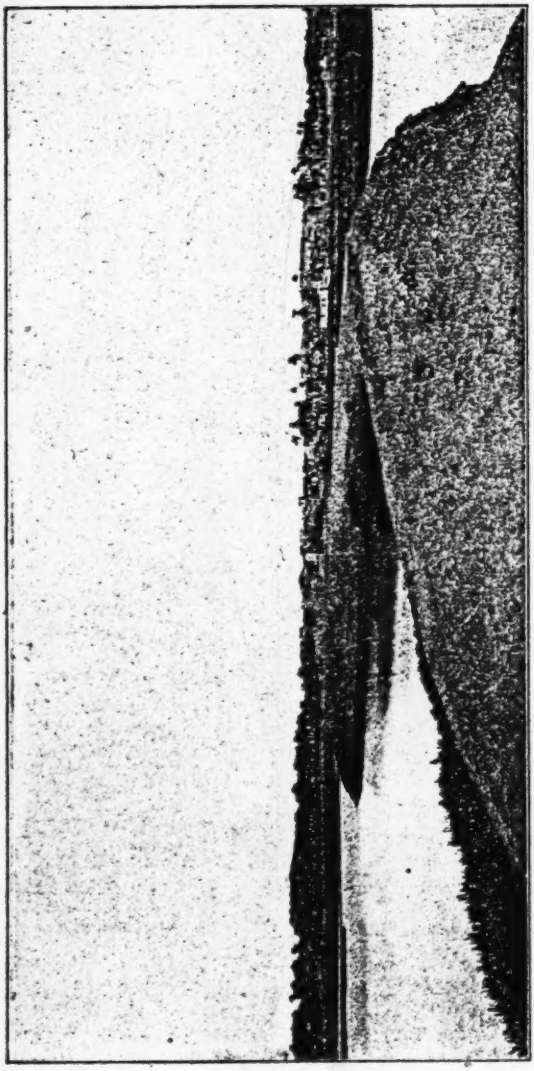

Photograph by L. Borchardt.

The dike which leads from Beni-Suēf to the town of Ehnasye.